Some American Catholic "Geschichts-luegen."

In the April number of his *American Catholic Historical Researches*, that indefatigable searcher after the truth and sham-killer Mr. Martin I. J. Griffin shows up a number of historical lies which have become current in the Catholic American press.

1. The first is that Washington, Rochambeau, Lafayette, and De Grasse were at a Te Deum in St. Joseph's Church, Philadelphia, on Nov. 4th, 1781, or at some other time, in commemoration of the victory of Yorktown.

No such Te Deum was chanted at St. Joseph's. It was in St. Mary's, by appointment of the French minister. Washington, Lafayette, and Rochambeau were then in Virginia.

2. It is not true that Father John Carroll got the Pope to use his influence to induce King Louis of France to aid America, and that it was through Father Carroll that the Catholic generals, Steuben, DeKalb, Kosciusko, and Pulaski, were inspired to link their fortunes with the revolutionists.

Steuben and DeKalb were not Catholics. Kosciusko and Pulaski may have been, but there is no record that they ever manifested any concern about the Church or Church matters.

3. There is not a word of truth in the fable that Washington said in New York to Lafayette, that of all men in America Archbishop Carroll's influence had been the most potent in securing the success of the Revolution, and that Lafayette answered, that only for Carroll the King of France would never have sent the French army.

4. It is a lie out of the whole cloth that Archbishop Carroll was appealed to by Jefferson to give his views on liberty; that he ordered a Jesuit to write down the Catholic principles in the matter; that this declaration was handed by its author to Mr. Jefferson, who copied therefrom the universal doctrines promulgated in the Declaration of Independence.

5. Nor is there the slightest foundation for the statement that King George of England refused to grant Catholic emancipation on account of the action taken by Bishop Carroll in favor of the Revolution and that Pitt resigned in consequence.

6. It is not true that the people of Boston turned out to receive the French army, led by a Catholic priest, through the streets of the city, or that the old English statutes against the Catholics

(The Review, Vol. IX, No. 15. St. Louis, Mo., April 17, 1902.)

were repealed on that day. There was no Catholic church in Boston during the Revolution.

7. It is an error that Rev. Robert Harding, S. J., of St. Mary's Church, Philadelphia, was called "The Peter the Hermit of the American Revolution." Fr. Harding died Sept. 1st, 1772. There is no record of any word of his against "English tyranny."

8. It is not true that Francis Scott Key, who wrote "The Star-Spangled Banner," was "a Catholic, married into the family of Chief Justice Taney, another Catholic, whose descendants to-day in Maryland are all Catholics."

Key was an Episcopalian. Chief Justice Taney was not much of a Catholic, though our Catholic press loves to sing his praises loudly. He had no sons. His daughters were raised Protestants in accordance with an ante-nuptial agreement that the female offspring should be brought up in the faith of the mother.

9. The false allegation that a Catholic priest was a resident of Philadelphia in 1686 arises out of a mistake in Watson's Annals.

We publish this brief summary of Mr. Griffin's article to aid him in laying these lies for good. As he rightly observes, "There are others," and we hope he will succeed in killing them all. Let truth be the first law of history. We Catholics of the United States need no *Geschichtslügen* to bolster up the good name of our fathers.

The History of Religions.

THE first volume has just appeared of the Proceedings of the First International Congress on the History of Religions (*Actes du Premier Congrès International d'Histoire des Religions, Paris, 1900. Première partie: Séances générales.* Paris: Ernest Leroux, 1901.) We commented on this Congress at the time it met, but are surprised to learn (p. xiii), that among its members there was enrolled Mlle. (sic!) Rev. Mary Baker Eddy, the foundress of "Christian Science," so-called (lucus a non lucendo!) because it is neither science nor Christian.

The N. Y. *Evening Post*, in a review of these Proceedings (March 8th), rightly declares that this Paris Congress and the movement it has started are an indirect result of the Chicago Parliament of Religions. Only a few years ago the time would not have been ripe for such an enterprise. To-day we have university chairs in most countries for the study of comparative religion. The striking exceptions are Germany and England. And in this connection we note in the Mayence *Katholik* (vol. lxxxii, 1) that Dr. Adolph Harnack, Professor of Evangelical Theology in

the University of Berlin, in a recent lecture, declared against the evolution of the Protestant theological faculties of the German universities into chairs for the history of comparative religion, on the ground 1. that such an enlargement of these faculties would prove too burdensome, since the study of the history of religions presupposes an accurate knowledge of the history, civilization, and language of the various nations; 2. because for a faculty to confine itself to the study of Christianity is not tantamount to a narrowing-down, inasmuch as Christianity is the religion of the Bible, the Book of Books, whose singular position is undeniable; inasmuch as it comprises a period of nearly three thousand years and offers in its historical development the effectuation of all important religious phenomena in universal history; and inasmuch as it is a living religion, from which alone certain knowledge can be derived. Professor Harnack's third reason is that Christianity is the religion *par excellence*, and his fourth that the main object of the theological faculties is to train ministers for practical life.

Dr. Seydl shows in the same number of the *Katholik* that this view is inconsistent with the position of Harnack, who boasts of being a theologian outside of any symbolum or dogma, and who ought therefore, on the contrary, to work with all his might for the suggested development of the theological faculties, in order to bring them in line with the secular faculties which are continually expanding their scope.

Harnack's chief reason: that Christianity is *the* religion and should therefore be the only subject of study in the theological faculties, valid enough though it be *per se*, is futile in the mouth of the Berlin Professor. Granted that Christianity presents itself to Harnack, from his historical view-point, as the most eminent religious phenomenon in the world's history, this circumstance alone can not give to it that singular, overshadowing importance which he view claims for it. Christianity, if it be no more than humanity raised to the *x* or *y* power, is not *the* religion; it is not the religion κατ' ἐξοχήν, if its founder was a mere man and if it does not preserve the body of its adherents from slipping into dogmatic errors, as Harnack is known to hold (Cfr. his *Dogmengeschichte*, 3 vols. Freiburg i. B. 1894-1897, and *Das Wesen des Christenthums*, Leipsic 1900).

The objection that the theological university faculties are chiefly intended for the training of ministers of the Evangelical church, is quoted last by Harnack,—last but not least. In his address which we are here considering, Harnack offers to the rulers of the Evangelical church the free service of the university faculties, advises them not to attack the liberty of theological science, and

tells them very plainly, if delicately, that they stand face to face with an intellectual movement to which they will inevitably have to capitulate.

Capitulation and bankruptcy, this is the Hobson's choice before modern Protestant theology. Harnack himself will have to capitulate. His "free" position will be followed by one still freer and which, with radical consistency, which will demand the substitution in Germany, like elsewhere, of faculties for the history of comparative religion, for those now devoted to Evangelical theology.

That this revolution will make itself felt also in Catholic circles is not improbable; but the representatives of Catholic theological science, and especially those "quos Spiritus Sanctus posuit regere Ecclesiam Dei," will surely prevent it from doing overmuch harm. The argument based on the character of Christianity as *the* religion κατ' ἐξοχήν, so lame and inconsistent in the mouth of Harnack et al., will prove a real and powerful weapon in the hands of Catholic theologians and bishops, who believe and teach that Catholic Christianity is supernaturally revealed and therefore the only true faith.

Some Things the Common School Should Do For the Child.

HON. W. W. STETSON, State Superintendent of Public Schools of Maine, has published a little brochure, treating of various educational subjects. The most interesting and important chapter it contains is entitled, "Some Things the Common School Should Do For the Child." It deserves the widest possible circulation and we therefore reproduce it here in toto.

I.

It would be better for our children, and hence best for all institutions with which they are, or may be, associated, if the school gave them better ideas of the relative value of facts. These stubborn things have always been with us and will remain to the end, but we should see clearly that isolated details are not only difficult to master, but when mastered, become burdens, increasing in weight, not only as they increase in number, but as we add to the length of time they are to be retained. When related and we see this relation, they are of service, because they give us an understanding of the principles underlying them, and a conception of the teachings they embody. Unless facts illuminate or stimulate

our investigations, it would be better to house them in books than in heads. If stored away in the mind, by a conscious effort, they tend to stupefy and paralyze. One's information becomes a means of grace only when he knows a thing so well that he is unconscious of his knowledge. We are learning the unwisdom of trying to become wise by making ourselves walking encyclopedias. We are beginning to discover that these labors not only sap the vitality out of life, but communicate to it a certain wooden quality which takes from living its warmth, richness, power. The man who is satisfied with details grows narrower with the years and leaner as his horde increases. The miserly spirit is as surely developed by this process as it is in the poor wretch who gloats over his shining accumulations. Such a one has reached his limit of usefulness when he has told the few things he thinks he knows.

The work of the public school develops keenness of observation and skill in handling material in its student force, and hence the children come to have an unusual facility in doing things, but the development of these powers without the safeguard of a high moral sense tends to produce rebels instead of safe citizens.

Pedagogical vagaries have taken on many forms, but perhaps the least excusable is found in the so-called enrichment of our courses of study. These additions have given us many new subjects and an almost unending list of new topics to be strained through the sieves in the tops of the children's heads. The result has been that children have come to place a higher estimate on the form than on the life it shelters, or may give to the seeker for its blessing. They have developed great capacity for absorbing, but have not the power of digesting the facts devoured; hence, they have become the least interesting and the most hopeless of intellectual and moral dyspeptics. They suffer from all the evils incident to an excessive and intoxicating diet. They have but little of that staying quality, or love for work which results from wholesome conditions. Even the physical food of the child is stimulating and irritating rather than satisfying and nourishing, while his clothing is designed to attract the attention of others and cultivate the vanity of the wearer.

Our teachers are coming to see that all questions are, in their ultimate analysis, moral questions. The age at which the child should enter school, the length of time he should remain therein, the studies he should pursue, the manner in which he should do his work, the spirit which should control him, the purpose he should have in life and his willingness to serve, are among the things which should receive the first consideration but which are too often left to the decision of accident. The child can never be well taught until those having the direction of his training come

to see that they are responsible for fitting a human being to become a worthy citizen of the State. Physical surroundings, mental drill, moral nurture are only useful so far as they contribute to this end.

The schools have gone much too far in directing physical action and in limiting the moral judgment of the child. His first and greatest right is the right to grow, physically and morally. The former depends upon proper and sufficient food and exercise; the latter upon counsel and guidance and also upon freedom to learn through his mistakes. If all acts are performed under external restraint, the actor is not only enfeebled, but debased. It would be better if we said less frequently, "don't" and more frequently permitted the child to learn from experience the evils of wrong doing and the rewards of right living. Crutches are useful to the invalid, but crippling to the robust. Suggestion and even compulsion have their place in the training of the child, but if the one is used too frequently or the other is insisted upon too strenuously, the victim can neither go afoot nor alone; he can neither render a service nor increase his ability to work.

We need a saner plan for the work of the schoolroom. Intelligent thoughtfulness would teach us that facts are based upon simple principles which can be so worded as to be easily within the comprehension of the child. Facts and processes should be mastered for the purpose of making principles, not only comprehensible, but luminous. When one understands the principles involved in facts studied, he is not only growing, but is nurturing the desire for growth, and still better, is breeding the wish to give to others of the riches which flood his life and delight his soul. This better understanding not only gives zest and stimulus to work, but also develops the catholicity of spirit necessary to intelligent citizenship.

We often wonder why many of the so-called best people in the world most hinder its progress. It is largely due to the fact that they have become so absorbed in existing conditions that they are incapacitated for seeing either the genesis or the final conclusion of things. When the problem in which they are specially interested seems nearing solution they busy themselves with placing obstructions in the way of further progress.

A pupil who has been so trained that he can see that all the processes in any subject of study are based upon a few principles will grow to understand that the Ruler of the universe has an intelligent plan in the management of the world. Such enlargement of his view and powers will bring to him with controlling force the thought that much will be required of those to whom much has been given; that wherever light and virtue are found there exists

the responsibility of carrying these blessings to the dwellers in darkness and to the victims of vice. The arguments in favor of expansion, as statements of facts, may or may not be convincing; the cry of imperialism, as an excuse for spasms, is of no special interest, but the principle holds, that he who has ability in large measure, is responsible for the growth of the best in others who are less fortunate. When one sees clearly the principles involved in a given course of action, then he is prepared to appreciate the moral quality of the items incident to such action and is not in danger of being blinded by a mass of details.

No school is worthy of the name unless the children taught therein come to have a sense of their personal, community and national responsibility. This knowledge will show them that every violation of rules or laws, every instance of malicious destruction of property, every manifestation of vandalism, all exhibitions of impudence and insolence, all forms of disrespect for persons, places, positions, sacred things, help to make possible the development of an anarchist and the evolution of an assassin. When the school shall have come into its highest estate, the child will grow to feel his accountability to himself and to that Power which has given him life, that he may hasten that day for which the world is toiling, with a faith manifest in works as beautiful in spirit as they are wonderful in results.

Even the child must learn that the welfare of this Nation does not rest in the hands of its rulers, but in the lives of its common people. If this is to be a safe and a wholesome country to live in, then this multitude must come to an appreciation of the fact that true greatness consists in simplicity, gentleness, faithfulness, individuality; in doing our duty in the place in which we find ourselves. Station, wealth, office, name, none of these, nor all of them, are necessary to the rendering of a worthy service. The child should be taught to reverence the head of a household who is true to all the interests committed to his care, and is faithful in all work his hands find to do, because he is the man who gives us the mastery, not only of the world's markets, but of its destiny as well.

It is quite as important for one to be anxious to do his work, as as it is for one to work out his own salvation. The desire to walk under one's own hat; the ability to earn the hat; the capacity to do one's own reading, thinking, voting; the determination to represent one's self and count one when standing alone, are evidences of a working plan of life the world much needs in these days.

The silent as well as the oral instruction of the teachers should help the child to something better than a mastery of text-books if

he is to do the work of life worthily. His schoolroom experiences should teach him that he is the sufferer as well as the loser if he makes it necessary for any one to fight for his rights, whether they be social, financial, political or religious. He can learn while yet young that failure to pay his proportion of the public assessment of service or tax is a crime against himself and one for which he will find it difficult to atone. He will here have opportunities to learn that he is not only doing the right thing but promoting all his best interest when he seeks to give to others equal or better opportunities than have fallen to his own lot.

The wisest man since Plato has said: "There are a thousand who can talk for one who can think, and a thousand more who can think for one who can feel; for to feel is poetry, philosophy and religion all in one." No school can assist in fitting a child for life unless it leads him to see that it is as necessary for him to feel a truth as to know what is true. There can be no question but that feeling is the highest form of intelligence yet discovered by the subtlest psychologist. Our great poets have been not only the historians of the future, but have also lived most because they have loved most. The thrilling pulse of nature has startled them with its power; the wisdom embalmed in the daisy has taught them of life, death and the judgment to come; they have read the record written in the rocks because they have been in touch as well as in tune with Nature.

The child has a right to look to the teacher for light and guidance. It is his privilege to stand between the masters and the child and with an expression more halting, render it possible for him to make companions of the great souls and drink of the fountains which they, like Longfellow's Pegasus, have left for the refreshment of all who will drink.

It was not the learning of Mark Hopkins, the wisdom of Dr. Arnold, nor the vision of Horace Mann, that made each a power while living and a blessing in these latter days, but it was the fact that they possessed in fullest measure that fine appreciation of life in all its forms which found its highest manifestation in old Domsie. This love of art and the child made that old stone schoolhouse in the glen among the pines more than a university and kept Domsie on the watch for the boy o' parts and gave him a sagacity which made it easy to provide ways and means to send the youth, when found, to Edinboro.

The child is entitled to such an introduction to the masters as will enable him to understand the stations into which they were born, the conditions under which they worked, the sufferings they endured and the service they rendered. To him the lives of Wagner, Millet, Michel Angelo, and Lincoln must be something

more than dates and names and places. He must appreciate the humble homes into which three of them were born, and the noble parentage of the fourth, and he must be able to discern, as his acquaintance with them becomes more intimate, that each loved some form of nature with a great passion; that each had a purpose to which he was true through appalling sufferings; that each sweat great drops of blood that other lives might be better lived, and that each opened the windows of the souls of millions and let in the light of truth and beauty. This acquaintanceship should be promoted until the child is able to pass his hand within the arm of one of the saviors of the race and go with him down the long path which leads to the haven of all good. While on one of these pilgrimages his cheeks will be aglow, and his eyes will shine with the light that glorifies the face of the devout peasant when he gazes enraptured on the masterpieces of Raphael.

He must learn while yet young, that there are two atmospheres in this world: the one is physical and fills our lungs; the other is spiritual and gives new and better life to our souls. The first serves its purpose in the act which makes use of it; the second remains with us through all time. It comes to us through seers and prophets, making the divine manifest in human life.

He must be so taught and must so train himself that he can walk in Elysian fields, through jasper gates, along golden streets; kneel at the great white throne, and see sights never revealed to mortal eyes, because he has that vision which the imagination, warmed by sympathy, can bring to him of the Paradise seen by John Milton and the Pilgrim created by John Bunyan.

The right reading of the thirty-eighth chapter of Job, the nineteenth, twenty-third and ninetieth Psalms, the twelfth chapter of Ecclesiastes, the fifty-third chapter of Isaiah, the fifth chapter of Daniel, the Sermon on the Mount, the fourteenth chapter of the Gospel of St. John, the thirteenth chapter of First Corinthians, and the twenty-first chapter of Revelations, will help him to see something of the power and wisdom of God as well as His love for His children, and will permit him to trace in his ancestors the pathways he has traveled and to catch glimpses of that undiscovered country toward which he is journeying.

The child has a right to know quite as much of the Christ who was born in a stable, cradled in a manger, who lived in a peasant's cottage, worked at a carpenter's bench, who was so poor that he had not where to lay his head, and yet was heard gladly by the common people because he brought light and life into the world, as he is required to learn of the unsavory details of the gods of so-called heathen nations.

It would be well from the pedagogical standpoint, if our teachers

sat at the feet of the Great Teacher of Nazareth and learned some of the simple, homely lessons of daily life. Such instruction would make it impossible for them to devote so much time to the evils of wrong doing, but would induce them to win the children to a better life by showing them the blessings which come from righteous living. It would make them more hospitable toward truth wherever found, whether it be in the heart of a child or the teachings of the sage. It would give that kind of courage which would cast out all fear, except that which comes from the dread of being a coward. They would learn that it is not a difficult matter and not often an important item for one to have opinions, but it is vital that he be controlled by convictions, otherwise he will be carried into devious and dangerous paths by the foolish teachings of the unwise. They would discover how to become rich without wealth and happy without luxury. Under these influences the whisperings of the message of the spirit will be heard while the clamor of its physical embodiment will be but little heeded. They will grow so sensitive for others that they will have no time to be sensitive for themselves. They will come to know that life is alive so long as it is used to give life to others. They will see that the world needs to-day, more than ever before, not the arrogance of knowledge, but the graciousness of culture. That above all, and giving the motive to all, will be the faith that the love which cleanses the lover will purify the world.

The school will help the child as it makes it possible for him to grow, to master himself and his tasks, to feel the pulse of nature, to live in close communion with the wise of heart, to rejoice in the companionship of those who have pointed the way and gone on before, to receive truth and embalm it in daily living, and to be glad to be alone with God and his own heart.

A nation born in righteousness must live righteously. The menace of to-day is not ignorance, but the lack of a controlling moral sentiment. We can not endure as a people if we place a higher estimate on learning than we accord to virtue. The time has come when we would better teach less cube root and devote more attention to the fundamental principles of right living. That training of the will which keeps us in the right path is more to be desired than the wisdom found in books. That school serves the child best which helps him to do instinctively the right thing, to feel approval for the act done, and at the same time, to have an intelligent understanding of the issues involved.

The school that does this work gives to all organizations that are seeking to make good things better the help they have a right to demand.

II.

According to Mr. Stetson, therefore, who is surely a competent judge in these matters, our public schools are in a bad way. Their inefficiency, which is at the same time their danger, springs from a threefold defect:

1. With regard to the body, too much drilling and physical exercise, to the detriment of the nobler part of the child's nature; 2. With regard to the mind, an overburdening of the courses of study, superficiality, insufficient digestion of the facts devoured, —facts denuded of their principles and lessons,—whereby the judgment becomes atrophied; 3. With regard to the heart and conscience, a deplorable absence of moral and religious instruction, whence there results for the pupil an absolute incapability of mastering himself and of embalming the eternal truths in daily living.

The remedies he suggests may be thus summarized:

1. We must occupy ourselves more with the soul than with the body, cultivate moral growth more assiduously than physical; 2. We must look more to the quality of teaching than to the quantity of facts imparted, and inculcate the facts with a steady view to their underlying principles; 3. We must provide moral and religious instruction to win the children to a better life, by showing them the blessings which come from righteous living, by making them realize their personal responsibilities, otherwise called duties, towards themselves, towards God, towards their fellowmen, towards humanity and their native land, so that they may be in a position to contribute to the well-being of others while seeking their own.

It is sad to contemplate that the solution of this most important problem is radically impossible for Protestantism, because it is split into a hundred and one sects. In a system of schools frequented by children of various creeds, there is no means of providing a satisfactory religious training. To have peace, the State decrees the absolute suppression of religious instruction,—a deplorable error which nips morality in the bud. Instead of making the greatest sacrifices for the preservation of religious training, the ruling powers on the contrary do what they can to secure the purely secular and undenominational, i. e. godless character of the public schools. Enlightened men like Mr. Stetson keenly feel the inconsistency, knowing as they do from reflection and experience, that morality without religion is impossible.

On the other hand, it is extremely consoling for us Catholics to take notice of such declarations as this of the Maine Superintendent of Public Schools, inasmuch as they are practically a justification of our system of parochial schools, based on the principle of

religious instruction, built up and supported by dint of tremendous sacrifices, involving as they do the payment on the part of our generally none too wealthy people of a double school-tax. It is in our independent Catholic parish schools where Mr. Stetson and those who share his views, can find their ideal. It is there that the threefold development of the child, physical, mental, and moral, is thoroughly and harmoniously provided for. It is there that good citizens and good Christians alike are trained under the nurturing care of Mother Church.

The only means for our Protestant brethren to correct the defects they feel so keenly, is to adopt a system of denominational schools. True, it would involve a revolution of the present plan; but is not the bodily, mental, and moral welfare of our youth worth any sacrifice that can possibly be imagined?

Let every church, in its own school, with the support of the State if necessary, impart to its children what light and life it can give. Catholicity would have nought to fear in the competition that would ensue from such a salutary innovation.

Possibly it is a profound, if silent, conviction of the intellectual and moral superiority of the Catholic Church, that would inevitably lead to its ultimate victory all along the line, which prevents men like Mr. Stetson from carrying out their ideas to their practical conclusions and joining forces with us in the advocacy of a confessional, in place of the "non-sectarian" and godless school system that is now poisoning the sources of our national life.

In reply to a recent query we are to-day enabled to print the following reliable information:

The so-called "Catholic Laymen's Association" mentioned in No. 13 of THE REVIEW, is the creature of three priests, who opposed the consecration of Bishop Muldoon as Auxiliary for the Archbishop of Chicago. One of these priests, Fr. J. J. Crowley, was excommunicated by Cardinal Martinelli, and on March 27th, 1902, was declared to be in open rebellion to ecclesiastical authority. Any priest assisting him by moral or financial support is declared suspended. The case of the other two priests is under investigation. The Laymen's Association holds meetings in the Sherman House, Chicago, where Fr. Crowley is boarded by some supporters. Mr. Ritchie, who is the attorney for Fr. Crowley, is also the attorney for the Association. He is not a Catholic. There are three or four leaders in the Association, and no more than sixty ever attended any meeting. Many, in fact most, of these are not practical Catholics. They meet in secret and then tell the press of their resolutions. Their claims to a large membership are certainly fraudulent.

NOTE-BOOK.

Referring to Mr. Minahan's recent "open letter" and its publication in a number of Catholic newspapers, the Cincinnati *Catholic Telegraph* (edition of April 3rd) says :

"Mr. Arthur Preuss, editor of THE REVIEW, of St. Louis, has the *Telegraph's* sincere congratulations. During the last two weeks he has obtained thirty-two columns of advertising in fourteen of the leading Catholic journals of the country, and has not had to pay a cent for the same. In his day, and in one way or another, Arthur has made much copy for his esteemed contemporaries."

All of which proves that THE REVIEW is a thought-provoker ; and thought-provokers, as an eminent bishop has said, is what we need in these days of intellectual lethargy and religious indifference.

We see from the Milwaukee *Sentinel* (March 31st) that in that city too certain priests (Polish) have taken a hand in partisan politics, advising their people from the pulpit to vote the Democratic ticket because a Pole was a candidate for the office of comptroller. If the Catholic press does not stop these things, they will some day revenge themselves on the Catholic body at large. We do not speak our own mind in this matter, but that of the Third Plenary Council, whose decrees,—as Father Schulze has rightly pointed out in the introduction to his excellent Manual of Pastoral Theology (page 6)—besides forming part and parcel of the ecclesiastical law for the United States, contain a vast amount of practical wisdom and pastoral prudence. "Multo minus," say the Fathers, speaking of the ministry of teaching the divine truth, "se civilibus aut politicis rebus immisceat ; aut de magistratibus vel rempublicam moderantibus ea quae aeque an inique sentiat in medium proferat. Quod quidem sine maxima bonorum offensione et sacri muneris dedecore fieri nunquam potest" (No. 142). That is to say : "Much less shall the clergy, in their preaching, mix up in civil or political things, or vent their opinions, favorable or unfavorable, on the public magistrates or civil rulers; for this can not be done without giving the greatest offense to good people and degrading the sacred ministry."

In this connection a word on patriotic sermons, so-called, may not be out of place. It is a subject which has been often brought to our attention by members of the reverend clergy and laymen alike. The correct view of it, we believe, is given by Father Schulze, of the Provincial Seminary of St. Francis, who quaintly remarks in his Manual of Pastoral Theology (page 272):

"Even so-called patriotic harangues should not find their way into the pulpit. They belong to the lecture room and to the public hall. Patriotism is hardly lost sight of by any people in our days. It rather needs a check lest it turn into a false pride and race hatred, than a stir."

The style in which this pertinent quotation is couched, leads us to make a remark we have been wanting to print ever since our first perusal of Father Schulze's Manual, to-wit: it is a pity that this book, penetrated as it is by such a thoroughly orthodox spirit and freighted with so many true, timely, and practical observations, is written in such inferior English. Turned into idiomatic phrase and pruned down a bit here and there, it would, we venture to believe, speedily obtain the wide sale which its merits deserve. The reading public now-a-days looks to the form quite as much as to the matter of a book, and an awkward and faulty style invariably proves a drawback even to the most deserving publication.

Our friend Father Spaeth, of Port Huron, Mich., set an example for the imitation of his clerical brethren everywhere, when he had William A. McGraw arrested for attempting to defraud his people by means of a bogus church calendar. McGraw is probably the same swindler whose operations in various parts of the Northwest were mentioned some months ago in THE REVIEW. He induced Father Spaeth to sign a contract for a parish directory and then started out to collect for the advertisements, which it was distinctly stipulated he was not to do. With $200 of such ill-gotten gain he took French leave. Father Spaeth sent the sheriff after him; McGraw was landed in Toledo, brought back to Port Huron, and compelled to pay $104 and the costs of prosecution, amounting to $45.

A safer and less troublesome method will be for the reverend clergy not to contract with strangers for the publication of church calendars, no matter how seductive the terms they offer.

A reverend subscriber in Ohio, referring to a recent contribution by a brother clergyman on the subject of "the purse fad," thinks that "there is room here for various tastes." "If a man does not accept a purse, but declines it with taste and decorum, or turns it over to his congregation, he is worthy of commendation. With regard to the making up of a purse for a worthy person, there need be no desire of ingratiation on the part of the collector, because, as a rule, he is an unknown quantity or a friend that does not need or look for favors. The contributors give as a body and are thanked as such. This much is gladly conceded: If a man has high Christian ideals, he will either decline the money offered to him in the shape of a purse, or turn it to some good purpose, as was done by a Cleveland priest some years ago. About being put on the poor list—no priest can object to that, being a follower of Christ and his holy counsels."

The Fall River *Indépendant*, one of the five or six daily newspapers of our French-Canadian brethren in the New England States, has recently entered upon its eighteenth year. Its daily edition dates from 1893, making it the oldest French daily newspaper now published in New England. The first French daily in those parts, if we are rightly informed, was *Le National*, issued by M.

Benjamin Lenthier at Lowell, Massachusetts. It suspended publication in 1894.

The *Indépendant* and its four or five daily contemporaries, while they fall short of our ideal of a Catholic daily journal, are decidedly superior in tone and character to the average English daily published in New England cities such as Fall River, Lowell, Manchester, etc., and doubtless constitute one of the bulwarks of the faith for the Catholic Canadians in a country where the faith is so variously and strongly imperilled. May they all of them live long and prosper!

A schoolteacher in Newark, N. J., received the other day the following letter from the father of a pupil: "Dear Teacher—Please don't teach Johnny any more about his insides. It makes him sassy." It seems that Johnny had become entirely too scientific and critical concerning the family bill of fare.

A physician who would like to obtain a good practice, will find it in his interest to communicate with Rev. H. Wagner, at St. Mary's, Missouri. One who speaks German preferred.

We notice that some papers are striving to construe the stereotyped telegram conveying the Apostolic Blessing to the recent national convention of the Knights of Columbus (in response to their prayer therefor, wired to Rome by the Bishop of Hartford) into a canonical approbation. The order must be in sore straights if it really needs such transparent fictions to bolster up its reputation.

"Amicus" writes us: Although he does not state that he saw the president of a federation of Catholic societies addressing a Protestant audience from a heretical pulpit, the correspondent of the *Globe-Democrat* who accompanied Gov. Hunt, the chief executive of Porto Rico, on a trip around that beautiful island, does inform the readers of that paper (issue of April 6th, page 9) that the spirit of Americanism is in the air of the tropics—that the Porto Rican Smart Aleck will find that when it comes to shrewdness in driving a bargain he will have to "go away back and sit down"—that the Yankee schoolmarm is the most courageous soldier among all of Uncle Sam's brave volunteers—that he saw at the base of a crumbling statue of the Virgin the glaring advertisement of Chicago hams—and concludes with the statement that the light of civilization is at last kindling in the Antilles.

Satis verborum!

One of our lay subscribers desires to know "whether the souls in limbo might not possibly be capable of enjoying to some extent a vision of Christ's glorified human nature as the chief element of their beatitude. He bases his affirmative view on the fact that many persons saw our Lord after His resurrection and that the

Apostles who saw Him transfigured upon Tabor were not in that vision admitted as participators in the Beatific Vision."

Our correspondent, we presume, refers to what is commonly termed in theologic parlance "limbus puerorum." Holy Scripture teaches nothing specifically about the fate of the children that die unbaptized. Nor has the Church ever pronounced a definitive judgment in the matter. The teaching of the best authorities, as we understand it, is that, while their state is not one of positive unhappiness (tristitia), they can not, because of the stain of original sin, enjoy the full measure of even natural beatitude. (Lessius, De Perfect. div., l. 12, c. 22, n. 144); for they always remain an object of divine hatred because of this stain, and are excluded from the friendship of God, though they probably do not realize the nature of their privation. The "limbus" is generally counted as a part of the "infernus," and these unfortunates can therefore, as P. Pesch remarks (Praelect. dogm. III, p. 150), rightly be said to be in hell and in the thral dom of the Devil.

If we are wrong, we hope some competent theologian will correct us.

Bishop Donahue, of Wheeling, according to his more or less official organ, the *Church Calendar* (No. 1) has a nervous dread of the newspapers. And we do not wonder at this when we learn the reasons. After having been, some time ago, accused in the public press of contempt of court in resisting a decree of a judge at Kingwood, W. Va., he went on an episcopal visitation to a certain part of the Diocese only to read in the local intelligencer that "Rt. Rev. Bishop Donahue and Mrs. Donahue" had arrived in town and were the guests of Rev. Father—— at the rectory.

"A foundation has now been laid for a bigamy indictment," humorously comments the *Church Calendar*. "Or will they have him applying for divorce? Or will it be just plain murder?"

A reverend subscriber sends us an advertisement that for several weeks regularly appeared in a California local newspaper, announcing a "social dance" to be held Easter Tuesday at the local opera house "for the benefit of the Catholic church,"—"dancing all evening."

"Without further comment on the decree *Mandamus* already referred to in THE REVIEW," says our correspondent, "it may be well to emphasize that the sins of the Mardi Gras are numerous enough without introducing some more of the same kind after Easter."

It seems that Rev. Fathers Pitass and Kruszka, who were chosen by the late Polish American Catholic Congress to go to Rome to seek the appointment of Polish speaking bishops in the United States, will not make the trip after all. A Milwaukee despatch states that they have accomplished their purpose by correspondence and that the gratification of the most ardent wish of the Polish Catholics of this country is now only a question of time.

We do not know how much truth, if any, there is in this report.